

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The consciousness of work well done increases self-respect, stimulates the energies, elevates the aims, and exalts the character of the worker. While he is striving to accomplish some good in the world a reactive good is entering into his own life and being."

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DEADLY BLUNDERS IN JOSEPH SMITH'S WORK, IF HE WAS AN IMPOSTOR.

(Continued from page 532.)

Those who are familiar with the history contained in the Book of Mormon must have observed while reading the quotations from Mr. Hallock's article, how strikingly they sustained the truth of the records just named in so many important particulars. It is not purposed to make quotations from the Book of Mormon to manifest the essential agreement, but some questions shall be asked relative to these matters, and by the aid of the references furnished in connection with them, those who are interested can readily refer to the corresponding teachings of the Book of Mormon. Where a reference will not suffice, brief explanations shall be given. It will be perceived that the questions are asked in view of the assumption that Joseph Smith had in his possession Del Rio's work on American Antiquities and all of the other earliest accounts and reports respecting them. Following the order in which Mr. Hallock's statements are arranged we have first:

(a) Did the descriptions of certain American ruins lead the translator of the Book of Mormon to conclude that the first settlements in the Western Continent were made in the equatorial regions, when the moulders of public opinion respecting this point were very sure that the first abode of man in America was in the north? Joseph Smith claimed that Nephi and his little company

of colonizers landed on the west coast of South America at about thirty degrees south latitude. Now, the Book of Mormon history shows that within a few years after their arrival there, the more civilized portion of the people were driven northward by their wicked brethren, until finally the city of Zarahemla was reached. This city cannot be located definitely from the Book of Mormon history, but it is readily determined therefrom that its site was not far from what is now called the Isthmus of Panama. The people who built the city named, and who occupied the surrounding country had always, since their arrival in the land of America, lived in that same vicinity and were a numerous people. (Book of Omni, chapter 1, verses 14-17 inclusive.) The harassed and driven Nephites joined fortunes with the people of Zarahemla and thenceforth the history of the two peoples is a common one. It is in the country surrounding the "narrow neck of land" (Isthmus of Panama) where the scenes of much of the Nephite history subsequent to the time when they became sufficiently powerful to leave enduring monuments of their greatness behind them, are found. Thus it is apparent that so far as the Book of Mormon reveals anything respecting this point, the first "aggregations of population" in America "clustered around the equatorial zone."

(b) Did the description of what a comparatively small number of people had seen of some ruins in the central portion of America enable Joseph Smith to discern that that country was not originally settled by migrations from the north?

(c) Did the reports and accounts in view infuse the mind of the translator of the Book of Mormon with the idea that the degraded Indians of America are of the same blood with the highly civilized people who left the stupendous ruins of America behind them; when our ethnologists scouted the proposition and thought it worthy of the credence of foolish minds only? The Mormon Church, following the lead of its founder, has always maintained this theory of the descent of the western Indians.

(d) Did the reports of Del Rio and others which were circulated and published before 1828 respecting some American antiquities, lead Joseph Smith to conclude that these same Indians are a *degenerate* race who have fallen from a high state of civilization into barbarism or savagery? This "fall of man" in this case is precisely what the Book of Mormon teaches. (Compare I. Nephi 1: 1, 2; 2: 5; Enos 1: 20; Mosiah 10: 10-12; Alma 3: 4, 5; Book of Mormon (sub-division) 4: 11, 15, 21.

(e) Did Joseph Smith perceive from a perusal of the early accounts of some American ruins that the general migrations of the Nephite people were northward? As mapped out in the Book of Mormon the great peaceable and compulsory exodus of population, so far as these movements are made known by it either from inference or direct statement, were from the south to the north, and finally to the east. (Alma 63: 4-9.)

(f) Did the reports of Del Rio and Fuentes make known to the founder of "Mormonism" that the ancient people of America were great colonizers? (Helaman 3: 3-14.)

(g) Did any of the accounts of those who saw and wrote about American antiquities before 1828 disclose to Joseph Smith the fact that there were the most awful convulsions of nature in the Western Continent *after it was peopled*? (III. Nep. chaps. 8 and 9.)

(h) Did these descriptions enable Joseph Smith to see clearly that the ancient American people of high civilization were "discomfited" and driven from the country of their power and greatness to such an extent that the land became depopulated of their race? (Book of Mormon (sub-section) 2: 3-8; 4: 21, 22; 5: 5-8; 6: 1-5.)

(i) Were these reports the only foundation that Joseph Smith had for his statement that besides the fortifications of a more permanent character around many of the Nephite cities, there were also field fortifications and intrenchments before which pitched battles were fought and hosts of men were slain? (Alma 48: 8, 9; 50: 10, 11; Helaman 4: 7; III. Nep. 3: 13, 14, 23-25; 4: 11-21.)

(j) Was it these same descriptions of some ruins, etc., that led the founder of this Church to state that, instead of burying in trenches the hosts of dead that were slain in battle, the ancient Americans sometimes heaped them in immense piles. (Alma 16: 11; 28: 11.)

(k) Did Joseph Smith come to the conclusion from reading Del Rio's or Fuentes' reports that there were secret societies among the early peoples of America? (Alma 37: 27, 29; Helaman 6: 21, 22.)

(l) This quotation, with (h), is confirmatory of the Book of Mormon claim that the Nephites were of Jewish descent, and the Lamanites, or American Indians, are of the same stock.

(m) Was there anything in the early reports on American antiquities that caused the translator of the Book of Mormon to claim that the people who inhabited America in ancient times originated from a civilization of high degree, instead of from a low one? Nations usually rise to greatness by evolutionary processes; but in the Book of Mormon history we find a people who began their civilization at the top of the ladder and landed finally at the bottom of it. To whose accounts was Joseph Smith indebted for this unique idea?

The answer to these queries must be "no" or "yes." If we reply "no," then there is still unsolved the great question respecting the source of Joseph Smith's information on these matters—matters and facts that were hidden from mortal man when he translated the Book of Mormon; but which are now confirmed largely by scientific researches. Nor will the status of the case be changed a particle in any essential feature by shifting the alleged authorship of that book from Joseph Smith to Sidney Rigdon or any other man or set of men. If we reply "yes" to the questions proposed, then the apparent lack of intelligence on the part of our learned archæ-

ologists is astounding, since they are immeasurably excelled by an obscure youth in interpreting the early reports on some American ruins, and are only recently getting at the facts by the approved method of digging for them; and how Joseph Smith, in his unschooled condition, surpassed the wise ones of the world in their chosen calling, is another question that should be answered. Again, if the Book of Mormon history could have been written in such detail from these early reports, what shall we think of the stupidity of the ranting anti-Mormons who resorted to the gauzy Spaulding Story, now exploded, to account for the origin of the Book of Mormon, instead of showing how an "unlearned" youth could have got many of the facts as cited from Mr. Hallock's article from a common sense understanding of Del Rio's or Fuentes' reports?

It is not claimed, of course, that the Book of Mormon history and the developments of scientific research in the field of American antiquities are yet in agreement in every detail. Harmony of this character is not to be expected either now or later, nor is it necessary that a universal harmony should be established before the inspiration of the Book of Mormon ought to be admitted. The existing agreement respecting quite a number of facts that no mortal knew in 1828 shows that Joseph Smith's knowledge of them was not derived from earthly sources, and hence must have been obtained just as he claims; and it follows that when there is a lack of complete harmony between the Book of Mormon account of certain matters and the statements of uninspired men, the latter are in error or fail to have full information in their possession.

It has been stated that when Joseph Smith, if an impostor, entered the field of history as an inspirational feature in his work, he was occupying the most dangerous ground possible. This point shall now be emphasized for the reason that its importance is often overlooked. As treated upon in the Book of Mormon the subject of history is far more dangerous to the uninspired man than is prophesying; for usually in prophecies—those of the Bible being in mind—no specific time for their fulfillment is given. Again, it might be claimed by an impostor in case of predicted judgments, for instance, which did not occur, that because some of the people had repented and turned to righteousness, God had suspended His punishments; or that the prophecy had a spiritual meaning, and such only, etc. But there is no evasion whatever respecting the plain historical statements of the Book of Mormon. When it announced, years before the scientific world would admit the fact, that there were horses in America anciently there was no double meaning that would apply, the horses could not be spiritualized, the repentance or non-repentance of the people could not affect the statement. Verify or perish was the alternative, and in due time the verification came. This example of the manner in which the Book of Mormon has, as it were, bound itself to truth or imposture

with chains of steel by entering the field of history under its peculiar and trying conditions, is but one among many that can be cited to the point. The quotations from Mr. Hallock's article suggest others; and it may be said with assurance that the Almighty never safeguarded His truth more perfectly than He did when He gave to the world the keys of *unknown history* for a pledge and guide. What is found in all His dealings with mankind as a guarantee of revealed truth that is of a more demonstrating character? He allowed the hate and cunning of the Jews to throw ample safeguards around the resurrection of Jesus, and the Book of Mormon rests on a foundation equally safe and sure—so heavenly that none need mistake it for the work of man; and year after year He adds to its apparent stability. That book is a miracle of the most marvelous character; for, unlike many of ancient times that were of little more than brief duration, except in memory, this mighty modern miracle is one that already has been endowed with a lease of more than eighty years of life, and it is continually adding fresh strength to its pristine vigor. No mortal can write unknown history as the translator of the Book of Mormon did without the inspiration of the Spirit of God.

It may be objected that the history in question claims that the horse was a domestic animal in possession of the Nephite people, while the fact, as the objector asserts, is that that creature was extinct in America, long before it was peopled by man, and there were none among the Indians in 1492 when Columbus discovered America, nor after that event until they were introduced by the Spaniards. Well, granting these latter assumptions, to what extent does it affect the truth of the Book of Mormon history? It cannot be denied that the fossil remains of the horse have been found in great abundance in America, and if the horse was not there as a living creature in 1492, it at some previous time became extinct. Now, it devolves upon those who take the ground that the Nephites could have had no horses, to offer some satisfying reason why they should wholly pass away before America was occupied by the Nephites rather than after that date. So far the anti-Mormon philosophers have failed to do this. There is no sound argument that makes the extinguishment of the American horse before the peopling of that country appear probable which does not apply with equal force to show that that event occurred after America was settled; while, on the contrary, there are a number of points that refer the matter to the later period—all of which are lacking as regards the first. Among them may be mentioned the tremendous terrestrial upheavals and denudations spoken of by Mr. Hallock—denudations that may have been the cause of sweeping from the regions of the Grand Canon in Arizona 10,000 feet of vertical rock, that were once superimposed upon the surface formation now found there. Terrestrial convulsions of far less power than this would destroy all animal life, except fowls, that came within reach

of their activity. Again, during the times of famine of which Mr. Hallock also speaks vast numbers of horses may have been killed to sustain human life. Further, during the years when the people of the whole western world, numbering many millions, were assembling or actually gathered together for the mighty struggle that was to decide the mastery between the Nephites and the Lamanites—a period when no large crops could be raised—it seems more than probable that every living creature of the brute kind within reach must have been slaughtered to keep the combatants and their families from starving. In this connection it should not be forgotten that for ten years beginning with A.D. 375 and closing with A.D. 385 or later, there was waged an apparently continuous war, according to the Book of Mormon history, of such gigantic proportions that our minds can not fully grasp its magnitude and destructiveness, and the country fought over stretched from the Isthmus of Panama to western New York—a line thousands of miles in extent. One side of the numberless hosts engaged in this tremendous struggle lived on flesh, and the slaughter of wild and domestic animals must have been immense. (Enos. 1: 20; III. Nep. 4: 19.) Finally, during the time of scarcity of food that doubtless followed the last war with the Nephites, the roving Lamanites, who were too indolent to work, would kill the scattered bands of horses that the two peoples jointly had left. Previously there had been another—a Jaredite—war of similar magnitude. (Ether 13: 15; 14: 19-21; 15: 12-15.)

2. If Joseph Smith was an impostor he made a deadly blunder in uttering so many prophecies whose fulfillment or non-fulfillment could not *long be delayed*. Whenever mentioned at all he refers to the time when his prophecies shall be accomplished without employing symbolic terms of conjectural meaning. Daniel gives us two thousand three hundred symbolic days as the time for the complete fulfillment of one of his visions; a “time, times and a half” for another; and in St. John’s revelations a prophetic period is expressed under the symbol of forty-two months. The founder of “Mormonism” is quite definite by comparison. In several places in the Doctrine and Covenants he prophecies that a great and marvelous work is “about” to come forth among the children of men—that means *soon*, and was fulfilled when he organized this Church. Again, he declares that the temple of the Lord in the center city of Zion shall be built in *this generation*. He announces that the great day of the Lord is *at hand*, or that the winding up scenes of this dispensation are “*at our doors*.” He warns the world that, if it rejects his message and the testimony of the missionaries of this Church, God will visit the earth in judgments of earthquakes, famines, pestilences, plagues, fires, wars, etc., and these calamities are to come *speedily*. “I am going” *now*, he says, “like a lamb to the slaughter.” With respect to the time involved for their accomplishment such is that expressed or

implied in his prophecies, and there are but few of the many that he uttered that will not run their course in a comparatively brief period. He was sometimes equally definite as to place, as for instance, when he prophesied that the saints should be driven beyond the Rocky Mountains—that the great temple of the Lord shall be built on a particular spot in Independence, Jackson County, Missouri, U.S.A.—that certain named cities are ripening for destruction, that the Mississippi river should become dangerous, and so on. To make matters still worse against himself this alleged deceiver did not have sufficient sagacity to provide that there was a spiritual interpretation of his prophecies that could be applied where a temporal or literal one lacked fulfillment. He allowed them to stand for accomplishment just as they read—literally, and as the most obvious sense demands. Not satisfied with incorporating these dangerous features into his work, if fraudulent, he went still further and made some very unlikely events the subjects of his prophetic powers, as, for example, (a) that the Church he was about to establish should be a great and marvelous one; (b) that it should go forth and none should stay its progress; (c) that many would receive his message and espouse his cause; (d) that his followers should be numbered among all nations; (e) that his name should be held for good or evil among all peoples; (f) that the gospel he preached should be proclaimed to the ends of the earth; (g) that the Church membership should gather together from the four quarters of the world; (h) that he should never lack for friends to defend him; (i) that if the people rejected his message, the spiritual power of the sectarian churches should wane. It is not the present purpose to quote more than representative prophecies that were uttered by Joseph Smith, and those already offered suffice. From them it will be perceived that, if he was an impostor, he was not satisfied to invest his prophecies with some only of the features that sooner or later must inevitably tear the mask from a deceiver, but he went far beyond this mark and clothed his prophetic utterances with all the common characteristics of those God gives to men. Can anyone seriously think that, if Joseph Smith was a fraud, he deliberately put *many* keys into the hands of the people by which they could unlock his guilty secret, when a *few* or *none* at all would have served his purpose much better?

(To be continued.)

IN this world, the sweetest, deepest, purest joy of life is that which we find in doing good, in serving others. This was Christ's own sweetest joy. He came to earth to serve. He loved, and love's deepest joy always comes in blessing, comforting others. He bequeathed His joy to us, and so we find our holiest joy, as He found His in serving.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 2, 1909.

AN OBJECT LESSON ON UTAH.

THE recent encampment in Salt Lake City of the Grand Army of the Republic, which is the forty-third in the history of that military organization, is pronounced by the officers and members, as well as by hosts of visitors during the celebration, the finest and most enjoyable of the entertainments ever given to that body of veterans. It lasted for a whole week, terminating on August 14th, during which the city was decorated and illuminated in splendid style. At least fifteen thousand persons connected with the organization were housed and fed, and the citizens vied with each other in extending hospitality and a cordial welcome to all comers. Throngs came in from surrounding places by railroads and other means of transit to witness the parade and join in the festivities. The great tabernacle was suitably draped and adorned, and the gatherings there were of the most pleasing character. Many of the veterans who marched in the processions were old and feeble, but they endured the fatigue manfully, and a large body of ladies associated with the G. A. R. participated in the ceremonies.

It is not our purpose to particularize. Full accounts of all the proceedings, including the installation of ex-Governor Van Sant of Minnesota as Commander-in-Chief, are published in the *Deseret Evening News*, with halftone pictures which illustrate the grand doings during the week. It is of these that we desire to make special mention. There are four daily papers published in Salt Lake City, besides other periodicals, and the "*News*" has maintained its proud position as the leader in journalism of the State of Utah. Not only that, but it has excelled almost without an exception the great leading dailies of the United States. Instantaneous photographs taken each day on the streets were hurried to the development rooms and thence to the *Deseret News* office, and were in the hands of the engraver in twenty minutes. Photoed just before noon, they were halftoned and printed on the great Hoe press the same afternoon and circulated on the streets, making a record for speed, and at the same time for excellence of execution, ahead of anything in the whole country. All this was the work of Salt Lake artists, engravers and workmen. In addition to these, pictures were taken by the official photographer of the G. A. R. Convention, who expressed in vigorous language his appreciation of the work of the *Deseret News*. He said:

The halftone reproduction of pictures of G. A. R. scenes printed in the *Deseret News* this week have all other Salt Lake papers skinned a mile. My business is to follow the big conventions around the country and take official photographs and panoramas. In this capacity I am familiar with the art work of practically every newspaper in the United States. With the possible exception of the *New York Telegraph*, which prints on a higher grade of paper, the *Deseret News'* halftones beat any newspaper in the United States.

ALMERON NEWMAN,

Official Photographer G. A. R. Convention.

One large panorama cut of the ladies of the organization, which appeared on the front page of the *News* of August 14th, is particularly noticeable and was posed specially for the *Deseret News* in front of the Congregational Church. Mr. Newman furnished the engraving department with a finished print of the four-foot picture for reproduction in thirty minutes, breaking, he says, the world's record for speed in furnishing a finished panorama print. His great pictures will be scattered broadcast all over the Union and will serve as object lessons to persons who have formed erroneous opinions concerning Utah and its people. The eulogies which have been uttered by leaders in the great convention, over their reception and treatment and the kind of people who form the majority of the population, as well as the testimony which will be borne in every State of the Union by the veterans and the ladies on their return, will certainly do very much to dissipate the prejudices against the "Mormons" which have gained such a hold upon the public mind, through the slanders that have been published from the pulpit and the press.

As time rolls on and truth wins its way among the nations, the Latter-day Saints will be known for what they are—as earnest, devoted worshippers of God, through Jesus Christ His beloved Son, guided and inspired by the Holy Spirit, loyal to the government under which they live, industrious, temperate, virtuous, progressive, tolerant of the opinions of others, hospitable, appreciative of the good to be found in the different classes of humanity, patient under misrepresentation, but firm and steadfast as the Rocky Mountains in their purpose and integrity to the religion which has come to them by divine revelation in the latter days.

We regard such movements as the entertainment of the heroes of the lamentable Civil War in the United States as one of the means by which facts will be substituted, in the minds of the masses, for the fictions which have been so industriously circulated concerning a people almost universally misunderstood. And we congratulate the *Deseret News* and its management on its splendid work, editorially, reportorially, artistically and mechanically on this grand occasion, showing that it is maintaining its leadership in Utah journalism and is advancing in everything pertaining to a high class newspaper.

C. W. P.

THE BIRTH OF MORMONISM IN PICTURE.

THIS is the title of a beautiful publication by the Deseret Sunday School Union, Salt Lake City. It consists of a large number of splendid views of scenes and incidents in the early history of the Church of Jesus Christ of Latter-day Saints. They are executed in the highest style of modern art from photographs taken by Elder George E. Anderson, of Springville, Utah, who is now laboring as a missionary in the London conference, and presented by him to the Sunday School Union. These are accompanied with notes, and a narrative by Professor John Henry Evans of the Latter-day Saints' University. Beginning with portraits of Joseph Smith the Prophet and his brother Hyrum the Patriarch, the work goes on to give views of the birthplaces of those martyrs to the truth, with a number of other scenes in the vicinity. The monument and memorial cottage erected in their honor, the farm and dwellings at Manchester, New York, where the Smith family resided when the first revelations were given to the youthful Prophet, the grove where he received his first vision, and the Hill Cumorah, are followed with pictures of places in Pennsylvania which are sacred to the saints as localities where some of the most important events in the history of the Church occurred, the spots where John the Baptist and Peter, James and John appeared, streams and waters where the first baptisms were administered, portraits of the three witnesses to the Book of Mormon, etc. The narrative and notes accompanying the views are of the greatest interest, and set forth the leading points in the early history of the Church in a striking and succinct manner in the well known style of the gifted author. The entire work, in stiff paper cover, can be obtained by order from this office for three shillings a copy.

C. W. P.

Departure.—Mr. George T. Odell, Manager of the Consolidated Wagon and Machine Company, Salt Lake City, which has branches in various places in the Great West, left this city by the Cunard steamer *Carmania* on Tuesday, August 31st, for his home in Utah. He was accompanied by his wife, daughter Marie, sister Mrs. Annie S. Wright, her son Gilbert O. Wright, and Mr. Henry Potter. This party has been traveling through Europe in Mr. Odell's splendid motor car, making a tour of nine thousand miles without an accident. They have visited all the most important cities on the Continent and in the British Isles, and have had a very enjoyable time. We wish our friends a pleasant journey by sea and land and a safe arrival and joyful reunion with relatives and friends in Zion.

CONFERENCE APPOINTMENTS.

Irish	...	...	...	...	Sunday, October 3, 1909.
Scottish	...	...	...	...	„ „ 10, „
London	...	...	...	...	„ „ 17, „

ANSWER TO PRAYER.

IN response to a letter received from President Rushton we visited an aged gentleman by the name of Benjamin Barlow, who is living at West Ilsley, and who accepted the gospel at Newbury over twenty years ago. Soon after the elders were moved from Newbury he went to West Ilsley, where he has lived for the past eleven years or more. He took the *Star* for some time, but lost the Liverpool address, and was unable to find the office or any of the elders. He then began to feel that he had to face the world alone, at least so far as his religion was concerned, for nearly all of his friends and relatives had turned against him, for no other reason than that he had become a "Mormon."

He told us of a manifestation he had received which had given him new courage and which shows how God answers the prayers of the faithful. He related it to us as follows: "One Sunday afternoon in July, 1908, I was feeling very downhearted, for I had not seen an elder for nearly ten years. I went into the other room and prayed earnestly that the Lord would send elders to my door. After I finished praying I arose and came back into this room, and sure enough my prayer had been heard, for here stood two fine young men. They looked very much alike, except one was a little taller than the other. Oh, how I was filled with joy, for I could tell that they were angels of God by the good influence they brought with them! We sat down and conversed for some time, and they encouraged me to be faithful and gave me many words of comfort. After talking for quite a little while one suddenly disappeared, and a few moments later the other one arose, walked over to that corner of the room and appeared to walk right through the wall. I looked at my watch and it was just half past four, so they must have been here nearly a half hour, for I remember having looked at my watch just before going into the other room to pray, and it was not quite four o'clock then. I then went out to see if I could see them but could see no one except the lady who lives next door, who when she saw me said: 'Well, I see you have had visitors this afternoon.' I told her that I had had company, but that they had just left. I then asked her if she had seen them, and she said, 'No.' She said she had heard us talking. She then asked me which way they went, and I told her I did not know, but had just come out to see which way they had gone. I never talked to her any more about them for they had given me to

understand that I should not tell any one of their visit to me but those who had accepted the gospel, for if I did it would do no good and would serve to bring more persecution upon me. I would like you to relate this testimony to the other elders and saints when you go to London, for I know that the gospel is true, and that these messengers were sent to me in answer to my prayer."

As he bid us goodbye his eyes filled with tears, and he said: "I am so glad you came. I can be happy now, for I have been hoping and praying for some time that the Lord would send some elders, for I have been so anxious to tell this experience to them, that perchance it might strengthen the testimony of others as it has mine."

Reading.

HYRUM RICKS, JR., AND WARREN SHURTLIFF.

PARABLE OF THE MARRIAGE FEAST.

In the first part of the twenty-second chapter of Matthew the Savior likens the kingdom of heaven unto a certain king who made a marriage for his son. It must be remembered that when this parable was given, our Savior was in that part of the world known to us as the Far East, and in His teachings He would, of course, make use of events and customs common to that period; hence we must conclude that the parable was drawn from one of the many weddings common to that section of country.

Let us turn our minds to some incidents in Turkish history and we will be better able to comprehend the Lord's parable.

About the year 1833, the Sultan of Turkey, Mahmoud, made a marriage for his daughter. On this occasion he sent to all parts of his kingdom and invited pashas, and governors, and judges, and chief officers—all the great and mighty—to come to the festival.

Now an invitation from a monarch of the Orient is equivalent to a command; and to refuse would be the same as courting death, as such an act would be regarded as high treason.

In the chapter referred to above it is said the king "sent forth his armies and destroyed those murderers and burnt up their cities." They are called "murderers," for had they not, some of them, put to death the servants of the king?

Those who had received invitations to the wedding of the Sultan's daughter would have been considered worse than common murderers, even though they killed nobody; for the very fact of their ignoring his invitation would have made them guilty of high treason.

In a similar manner, every invitation from our Father in heaven should come to us with all the authority of the very highest command; for the acceptance of those requests promotes our own happiness and best interests.

The persons invited by Sultan Mahmoud all came to the appointed

place bringing presents—vessels of silver and of gold; also costly raiment and fine needlework.

The first day the royal dower was carried in grand procession from the place where the bride had been living to the one prepared for her. The procession was preceded by cavalry, then came all the officers of the empire, the inferior ones coming first. Each officer that came was of greater power and authority than those preceding.

After all the great ones had passed on, the dower followed. It took sixteen men to carry the bride's jewels—her earrings and finger rings, bracelets and diamonds and other precious stones. These presents were carried on large open baskets only a few inches deep, and were thus exposed to the admiring gaze of the thousands of spectators. The next day the bride herself was to be carried and once more all Constantinople poured itself forth to witness the gorgeous display. The procession was arranged the same as on the day previous, only on a greater and grander scale. After many of the carriages had passed, then came one all of silver; but the climax was not reached, for the next carriage was one all of gold! the very wheels being of that metal. This was a present from the Emperor of Russia, and was drawn by eight cream-colored prancing horses. This chariot was a curtained one and contained the *bride*. How great must have been the honor to be in that parade and to share in the happiness of the bride and groom! They had accepted the invitation—the command—and were made happy.

“And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.” (Matt. 22: 12.) Why did he not answer that he had no time in which to procure a wedding garment; that he had left his work at once and come with all speed? Or why did he not say he was too poor to buy one, or offer some other plausible excuse? Instead of making a defence, “he was speechless.” Why speechless? Because he was guilty of something; his very presence there without the wedding garment was an insult to the king, as will be seen by another reference to oriental customs.

To illustrate the parable by an allusion to modern Turkish customs, it may be stated that no person can have an audience with the Sultan or come into his presence to speak to him, unless he first *accept of a garment to wear, furnished from the royal wardrobe*. A few years ago not even ambassadors could enjoy this privilege, unless they and their attendants were thus clothed.

In this case this ceremony is dispensed with, but is still binding upon all subjects of the empire. Any native of that country, should he venture into the royal presence without this attire, could offer no apology for such a breach, for the *garment is given and is not to be bought*. He could not say he did not know it was necessary, for the servant of the Sultan stands at the door urging

it upon him. Such presumption on the part of anyone would meet with well merited punishment. He would be "bound hand and foot" and cast into the dungeon, or perhaps immediately led forth to execution.

The Sultan is the *king*—he has his laws, officers and subjects. The kingdom of heaven has its king—Jesus Christ—its laws, officers, and subjects. The garment we must accept from the King to get back into His presence is the gospel, and Paul declares the gospel to be the "power of God unto salvation."

West Hartlepool.

BEN A. CRITCHLOW.

FROM THE MISSION FIELD.

Meetings Held at Stockholm.—"Nordstjärnan," the Swedish Mission paper, in its issue of the 15th ult., contains minutes of the meetings held in Stockholm by President Charles W. Penrose and President Andrew Jenson on the 29th of July, and takes occasion to thank the brethren heartily on behalf of both elders and saints, for their presence at the conference. The people of that part of the Lord's vineyard appreciated the visit very much, indeed.

Sunday School Statistics.—The Annual Statistical and Financial Report of the Latter-day Saints' Sunday Schools, for the year ending December 31, 1908, is an interesting document. It contains the name of every stake in Zion and every mission in the world, with the total enrollment of officers and members and the amounts received and disbursed in carrying on the great work. The British mission is reported to have 78 schools which held 3,593 sessions during the year. The enrollment of officers and teachers is given as 469, total enrollment of officers, teachers and pupils, 3,007. The average attendance for the year was 84 per cent. The total enrollment of all schools in the Church was 163,738.

District Meetings.—Last Sunday a successful district meeting was held at Barnsley (Sheffield conference), under the direction of Elders Silas W. Mower of Barnsley, and Mark H. Sutton of Birdwell, and associate elders, together with President Eardley, and Thomas W. Duce of Sheffield, and Horace W. Bond of Worksop, at which the principles of the gospel were explained to the saints present. President Eardley spoke upon the Word of Wisdom and the law of tithing, showing the necessity of yielding to these requirements. During the evening two beautiful quartettes were rendered one by Alfred Hainsworth and company, of Barnsley, and one by Brother Harry Quilter and company, of Birdwell.

Two successful district meetings were held in Thrift Hall, Grimsby (Grimsby conference), on the 29th of August. There were present, President Frank T. Bennett, Elder F. W. Giles of Gainsboro

branch, Elder Hall of York branch, and Elders Clayson and Fairbourn of this, the Grimsby branch. The meetings had been announced at street services held on Friday and Saturday nights, and as a result the hall was well filled with an attentive lot of people. Elders Hall and Giles and President Bennett were the speakers in the afternoon. President Bennett and Elder Giles addressed the gathering in the evening. Pleasing vocal selections were rendered by Brother and Sister Turner and Mr's. Lilly Wiseman. During one of the sessions above-mentioned, an elderly gentleman tried to cause some confusion by calling out questions and making unfavorable comments, furnishing the brethren an opportunity to explain to good advantage our object in coming out into the streets with our message. We had the goodwill of most of the people and closed the services without any confusion.

Baptisms.—A baptismal service was held at the river Avon, Rugby (Birmingham conference), August 25th, 1909. A few appropriate remarks were made by Elders William E. Crane and Niel S. Forsyth, after which three candidates were baptized by Elders Alma Buttane and William E. Crane.

On August 26th, at Omagh (Irish conference), another soul was added to the Church by baptism, Elder Victor O. Jackson performing the ceremony.

A baptismal service was held on the 29th ult. at Barnsley (Sheffield conference), four persons receiving the ordinance at the hands of Elder J. L. Francom. An appropriate service was held at the water's edge, in which President Eardley, Elders Horace W. Bond and Thomas W. Duce addressed a large audience of about one hundred, assembled at the Barnsley Baths, upon the subject of baptism and reception of the Holy Ghost.

A baptismal service was held at Chadderton Baths, Oldham (Manchester conference), August 18th, when thirteen members were initiated into the fold of Christ. The ordinance was performed by Elders Charles D. Spence, James Walker, and William Glenn. Ten were from the Oldham branch and three from the Heywood branch. During the course of the services appropriate remarks were made by President J. C. Larsen.

On August 29th, 1909, approximately twenty-five saints and friends assembled at the Co-operative Baths, Carlisle (Newcastle conference), and witnessed the initiation of two more members into the fold of Christ. Elder Lawrence R. Peterson explained in a clear and convincing manner that it was an ordinance taught by the Redeemer. Elder James M. Brady officiated.

A baptismal service was held at the Nuneaton Baths (Birmingham conference), on Sunday, August 29th, 1909, when seven souls were admitted into the Church, the ordinance being performed by Elders Elisha Peck, Jr., and Lester Kearl. Six elders and a number of saints and investigators were present. Appropriate re-

marks were made by Elder Niel Forsyth and President L. H. Durrant. Confirmations took place at the afternoon meeting.

One person was added to the Chorley branch of the Liverpool conference on August 21st, 1909, Elder Harold W. Langton officiating. The baptismal ordinance was performed in a stream just out of Chorley.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXV.—THE LAST DAYS OF NAUVOO.

Textbook: One Hundred Years of Mormonism (Evans), pp. 389-403.

Reference: Rise and Fall of Nauvoo—Roberts, pp. 342-372.

I. THREATS AND VILIFICATION ONCE MORE.

1. Prediction of the Prophet's—fulfillment here.
2. The charge of stealing. (a) Complaint made against the saints. (b) Action of the city council. (c) Investigations of Governor Ford.
3. Acts of depredation. (a) Anti-"Mormon" meeting. (b) Destruction of property at Morley Settlement. (c) A mass meeting at Quincy. (d) Convention at Carthage.
4. Activity of the saints.

II. REMOVAL OF THE MAIN BODY OF SAINTS.

1. Preparations for removal. (a) Difficulty in disposing of property. (b) Scenes at Nauvoo.
2. The removal. (a) Time. (b) First companies. (c) Other companies.

III. "THE REMNANT."

1. Of whom they consisted—their number.
2. First indications of barbarity. (a) Kidnapping of five men. (b) Treatment of them. (c) Trouble growing out of politics.
3. The "battle of Nauvoo." (a) Time and place of. (b) Details of—Captain Anderson. (c) Results of.

IV. NAUVOO AFTER DEPARTURE OF THE SAINTS.

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